

CONFIDENTIAL

[No. 14 of 1897.]

## REPORT

## NATIVE PAPERS

FOR THE

Week ending the 3rd April 1897.

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# ASSAM PAPERS.

Nil.

## LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
<b>BENGALI.</b>					
<i>Weekly.</i>					
1	"Bangavasi" ...	Calcutta	20,000	27th March, 1897.	
2	"Basumati" ...	Ditto	.....	25th ditto.	
3	"Hitaishi" ...	Ditto	800	30th ditto.	
4	"Hitavadi" ...	Ditto	About 4,000	26th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto	1,250	27th ditto.	
6	"Navayuga" ...	Ditto	290	27th ditto.	
7	"Sahachar" ...	Ditto	About 500	24th ditto.	
8	"Samay" ...	Ditto	3,000	26th ditto.	
9	"Sanjivani" ...	Ditto	3,000	27th ditto.	
10	"Som Prakash" ...	Ditto	800	29th ditto.	
11	"Sulabh Samachar" ...	Ditto	.....	27th ditto.	
12	"Vikrampur" ...	Ditto	200	26th ditto.	
<i>Daily.</i>					
1	"Banga Vidya Prakashika" ...	Ditto	300	26th, 27th and 29th to 31st March, 1897.	
2	"Dainik-o-Samachar Chandrika." ...	Ditto	1,000	28th to 31st March, and 1st April, 1897.	
3	"Samvad Prabhakari" ...	Ditto	1,132	27th, 29th and 31st March, 1897.	
4	"Samvad Purnachandrodaya" ...	Ditto	200	1st April, 1897.	
5	"Sulabh Dainik" ...	Ditto	Read by 3,000	25th to 27th and 29th to 31st March, 1897.	
<b>HINDI.</b>					
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Calcutta	2,000	25th March, 1897.	
2	"Hindi Bangavasi" ...	Ditto	10,000	29th ditto.	
<b>PERSIAN.</b>					
<i>Weekly.</i>					
1	"Hublul Mateen" ...	Ditto	500		



No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
URDU.		CALCUTTA.			
<i>Weekly.</i>					
1	"Darussaltanat and Urdu Guide."	Calcutta ...	310	11th and 18th February, and 25th March, 1897.	
2	"General and Gauharisafi"	Ditto ...	330		
BENGALI.		BURDWAN DIVISION.			
<i>Fortnightly.</i>					
1	"Bankura Darpan"	Bankura ...	500		
2	"Ulubaria Darpan"	Ulubaria ...	550		
<i>Weekly.</i>					
1	"Burdwan Sanjivani"	Burdwan ...	250	23rd March, 1897.	
2	"Chinsura Vartavaha"	Chinsura ...	620	28th ditto.	
3	"Education Gazette"	Hooghly ...	1,280	26th ditto.	
BENGALI.		PRESIDENCY DIVISION.			
<i>Weekly.</i>					
1	"Murshidabad Hitaishi"	Murshidabad ...	696	24th ditto.	
2	"Murshidabad Pratinidhi"	Berhampore ...	300	.....	This paper is neither regularly published nor regularly issued.
3	"Pratihar" ...	Ditto ...	603	26th March, 1897.	
URIYA.		ORISSA DIVISION.			
<i>Weekly.</i>					
1	"Sambalpur Hitaishini"	Bamra in the Central Provinces. ...	.....	24th February, 1897 ...	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika"	Balasore ...	190		
3	"Uriya and Navasamvad"	Ditto ...	309	24th ditto.	
4	"Utkal Dipika"	Cuttack ...	480	27th ditto.	
HINDI.		PATNA DIVISION.			
<i>Monthly.</i>					
1	"Bihar Bandhu"	Bankipur ...	About 600		
<i>Weekly.</i>					
1	"Aryavarta" ...	Dinapur ...	1,000	29th March, 1897.	
URDU.					
<i>Weekly.</i>					
1	"Akhbar-i-Al Punch"	Bankipur ...	500		
2	"Gaya Punch" ...	Gaya ...	400	1st and 29th March, 1897.	
BENGALI.		BHAGALPUR DIVISION.			
<i>Fortnightly.</i>					
1	"Gaur Varta"	Malda ...	.....		
BENGALI.		RAJSHAHI DIVISION.			
<i>Weekly.</i>					
1	"Hindu Ranjika"	Boalia, Rajshahi ...	243		This paper is not regularly published for want of type.
2	"Rangpur Dikprakash"	Kakina, Rangpur ...	180	.....	



No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	<b>HINDI.</b>				
	<i>Monthly.</i>				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	700		
	<b>BENGALI.</b>	<b>DACCA DIVISION.</b>			
	<i>Fortnightly.</i>				
1	"Kasipur Nivasi" ...	Kasipur, Barisal ...	315		
	<i>Weekly.</i>				
1	"Barisal Hitaishi" ...	Barisal ...	.....		
2	"Charu Mihir" ...	Mymensingh ...	900	22nd March, 1897.	
3	"Dacca Prakash" ...	Dacca ...	2,400	21st February, and 28th	
4	"Sanjay" ...	Faridpur ...	.....	March, 1897.	
5	"Saraswat Patra" ...	Dacca ...	About 500	27th March, 1897.	
	<b>ENGLISH AND BENGALI.</b>				
	<i>Weekly.</i>				
1	"Dacca Gazette" ...	Dacca ...	500	29th ditto.	
	<b>BENGALI.</b>	<b>CHITTAGONG DIVISION.</b>			
	<i>Fortnightly.</i>				
1	"Tripura Prakash" ...	Comilla ...	900	Falgun 1st and 2nd fortnights, 1303 B.S.	
	<i>Weekly.</i>				
1	"Sansodhini" ...	Chittagong ...	120	26th March, 1897.	
	<b>BENGALI.</b>	<b>ASSAM.</b>			
	<i>Fortnightly.</i>				
1	"Paridarshak-o-Srihattavasi"	Sylhet ...	.....		



## I.—FOREIGN POLITICS.

THE *Darussaltanat and Urdu Guide* of the 25th March has the following:—

DARUSSALTANAT  
AND URDU GUIDE,  
Mar. 25th, 1897.

England and the Musalmans. The spread of Islam in England, through the exertions of Mr. Quillam, has given the English people great provocation. They have, therefore, taken it into their head that unless the Cross is set against the Crescent, the rapid growth of Islam cannot be checked. It is simply to goad the Musalmans to a religious war that Mr. Gladstone, in a series of speeches and writings, has abused the Sultan, the head of the Muhammadan religion, in coarse language. The English press is unanimously telling the Musalmans that the Sultan cannot in any sense be regarded as presiding over their spiritual well-being. The *Christian Soldier* newspaper of the 20th February last abuses the Muhammadan religion in a tone, which no sensible man will approve. It calls the Sultan very bad names.

2. The *Dainik-o-Samachar Chandrika* of the 30th March has the following:—

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Mar. 30th, 1897.

The Musalman crisis. England should not side with Greece in the Cretan question, and thereby offend millions of her Musalman subjects in India, who hold the Sultan in great esteem and veneration. There are sixty million Musalmans in India and many feudatory Musalman States, and it will be highly impolitic to give them any cause for disaffection. The Amir of Afghanistan has precisely at this moment published a book on *jehad*, and copies of this publication have found their way to many Indian Musalmans and also to many Pathan regiments in the Indian Army. The Musalmans in the Punjab are already in great excitement. In Lahore an English lady and a preacher of the Arya Samaj have been murdered by Ghazis. There has been a similar murder in Jallandhar. In Lahore and other Punjab towns placards have been posted, calling upon the faithful to kill *kafars*. The houses of many Punjab Musalmans, it is said, have been searched, and documents have been discovered which go far to increase the public anxiety. There is at present prevailing unrest in the Punjab. Both the Hindus and the Musalmans have been excited. It is said that the attempt of the Arya Samaj to convert Musalmans has excited the Musalmans.

Conversion and propagandism are essentially un-Hindu. The Government should endeavour to allay this Musalman excitement, instead of giving the Musalmans further cause for disaffection.

## II.—HOME ADMINISTRATION.

## (a)—Police.

3. A correspondent of the *Charu Mihir* of the 22nd March asks Babu Suryya Kumar Guha, the new Inspector of Police, Jamalpur, Mymensingh district, to do his best to

CHARU MIHIR,  
Mar. 22nd, 1897.

The Jamalpur police in the Mymensingh district.

excite a sense of duty in the turbulent and worthless police force under him. Of late there has been no end of dacoities, thefts, riots, murders and outrages upon female modesty in the Jamalpur subdivision. He should enquire in how many of these cases the police have been able to trace the offenders and bring them to justice, and in how many have the creatures of the late Inspector, Umesh Chandra, been able to baffle justice.

The mild treatment of the police by the Subdivisional Officer has made it more arrogant and negligent of its duty. It does not now hesitate to disobey his own orders.

4. A correspondent of the *Sansodhini* of the 26th March writes that the last Sitakunda fair was sadly mismanaged by the police. The night was dark, but no lighting arrangements were made. Jogendra Babu, the

SANSODHINI,  
Mar. 26th, 1897.

The police in the last Sitakunda mela.

Police Inspector, was in charge of the mela, but, instead of helping the pilgrims, he obstructed them in going to the Sambhunath temple. During the *Tridosh* Puja no one is allowed to go to the temple, but on the present occasion the



authorities in charge of the *mela* were allowed to enter the temple, while the pilgrims were disallowed. The police exacted money from the pilgrims, and turned out those who could not pay them. The much-abused *Mohunt* used to make far better arrangements.

VIKRAMPUR,  
Mar. 26th, 1897.

5. The *Vikrampur* of the 26th March says that the ignorant and poor people of Vikrampur, in the Dacca district, run great risk of their lives at the hands of quack doctors, who have become very plentiful in that place. The other day a woman, of Gaodia, died of tetanus, in consequence of an attempt made by a doctor of that class to deliver her of a child by pulling the child's head with a hook. The child, too, was dead when it was born.

HITAVADI,  
Mar. 26th, 1897.

6. The *Hitavadi* of the 26th March says that the indifference of the police is making the Ghosh Goalas of Sultanpur near Dum-Dum, bolder. A correspondent says that last week they severely hurt two mule-drivers of the local Commissariat, who are now under treatment in hospital. On the 15th and 16th March last, they attacked the Commissariat Conductor, Batterbury, and Serjeant Calvesvard, and the mule-drivers with them, and retreated only when a re-inforcement of twelve English soldiers arrived from the barrack. The Goalas, on the other hand, have complained to the Subdivisional Officer of Barasat that the soldiers have threatened to burn down their houses. Is it not surprising that the two parties should conduct themselves in this manner within the Cantonment? It is hoped that the able Cantonment Magistrate will attend to the matter.

MIHIR-O-SUDHAKAR,  
Mar. 27th, 1897.

7. One Fakir-uddin Sarkar of Kesarberpara, Bogra district, writing in the *Mihir-or-Sudhakar* of the 27th March says that Babu Peary Lal Majumdar, Naib of Babu Kisori Mohan Rai, zamindar, and a resident of 59, Bakul Bagan Road, Bhowanipore, Calcutta, is persecuting the correspondent and some other raiyats of the village, because in a certain criminal case, brought by one Ali Fakir against Dabir-uddin Tarafdar, they gave their depositions as witnesses for the defence, whilst the Naib wanted them to come forward as witnesses for the prosecution and perjure themselves. On the night of the 21st January last, the Naib sent five peons to seize the correspondent, but was not successful. Peons of the cutcherry are also always on the watch to seize and insult the other raiyats who have incurred the Naib's displeasure. Those men have therefore to live in concealment, leaving their lands uncultivated. The Naib is also refusing their rents, because he wants to sell up their tenures and eject them from the village. Owing to this persecution the correspondent has had to close a school which he had opened in a certain raiyat's house. There is every probability that a serious breach of the public peace will soon take place in the village, in consequence of the Naib's oppressions.

MIHIR-O-SUDHAKAR.

8. Another correspondent of the same paper says that the Hindu zamindars, talukdars and ganthidars of Bankra and neighbouring villages in the Jessore district have formed a clique, and are severely persecuting the Musalman raiyats, *firstly*, because some years ago the Musalmans sacrificed a cow at Dindana, and, *secondly*, because they refused to carry the images of Hindu gods and goddesses and to pay illegal cesses. For these offences, first, a Musalman Mosque at Chakla was burnt down, and, now, a false reasons of dacoity has been brought against some Musalman raiyats.

BANGAVASI,  
Mar. 27th, 1897.

9. A correspondent of the *Bangavasi* of the 27th March writes that one Ramanath Bag of Gobardaha in the Howrah district has brought a serious charge against the Sub-Inspector of the Syampur thana in that district. It is alleged that the Sub-Inspector once forcibly entered his house under the excuse that he had *ganja* plants in his house, and took possession of some articles on the plea that they were stolen. The Sub-Inspector then extorted Rs. 100 by threatening him with violence. The Court Sub-Inspector of Ulubaria was ordered to make an enquiry into the charge. Either the District Superintendent of Police or the Deputy Magistrate should, however, make the enquiry.



## (b)—Working of the Courts.

10. The *Sahachar* of the 24th March considers it absolutely necessary that Kumar Ramendra Krishna, Deputy Magistrate of Serampur in the Hooghly district, should be transferred from the station, as he has been there for more than five years and seems to have mixed himself up in the *daladali* of the place. A strict administration of justice cannot be expected of him. The writer will not now say if he is guilty of the serious violations of duty charged against him in an affidavit. It is hoped that an enquiry will be made into these charges; but in the meantime it is necessary that he should be transferred.

SAHACHAR,  
Mar. 24th, 1897.

11. The *Hitavadi* of the 26th March is compelled to continue its unpleasant remarks against Kumar Ramendra Krishna Dev, Deputy Magistrate of Serampur. The other day an accused named Tinkari Ghosh made an application to the Joint-Magistrate for the removal of his case from the file of the Kumar, on the ground that the Deputy Magistrate was very intimate with a pleader who was a relative of the complainant in the case, and justice could not therefore be expected from him. It is hoped that the authorities will carefully enquire into the matter.

HITAVADI,  
Mar. 26th 1897.

12. A correspondent of the *Mihir-o-Sudhakar* of the 27th March complains that on the 22nd February last, Mr. Douglas, Sessions Judge of Dacca, refused to let three Musalman jurors, who sat with him to hear a case, have time to say their *johur* prayer (prayer which is offered at 2 P.M. every day). The jurors persisting in their request, the Sessions Judge threatened to charge them with contempt of Court. It is hoped that Government will take proper notice of Mr. Douglas's conduct.

MIHIR-O SUDHAKAR,  
Mar. 27th, 1897.

13. The *Sanjivani* of the 27th March complains that the Court clerks in the Presidency Division are frequently transferred from one place to another. The Commissioner of the Presidency Division and the District Judge of Jessore seem to be specially fond of transferring them. These clerks are poorly paid, and it is a great hardship to them to be so often transferred. This wandering life is expensive. It involves them in debt, and consequently may corrupt them. Mr. Westmacott is hard upon the Court clerks of Khulna. He fills vacancies in that district with men from other districts. Many District Magistrates of Khulna opposed this policy, but in vain. It is to be hoped that the present District Magistrate will set his face against this unjust practice, and will be more successful than his predecessors.

SANJIVANI,  
Mar. 27th, 1897.

14. The Government, observes the *Dacca Prakash* of the 28th March, abolished the Munsifi at Narainganj and transferred it to Dacca. The Munsifi buildings at Narainganj were also demolished, thus causing loss to the Government. A Munsifi has again been established at Narainganj, and the Government has incurred a large expenditure on account of the new Munsifi buildings. A Munsifi, however, was not wanted in Narainganj—a place which is only nine miles from Dacca and two miles from Munshiganj.

DACCA PRAKASH,  
Mar. 28th, 1897.

15. The same paper complains of the abolition of the Kaliganj Munsifi in the Dacca district. Kaliganj is at a great distance from Dacca as well as from Narainganj. Poor people will not be in a position to pay their way to Dacca or Narainganj. As a consequence of this, the rich will bring false suits against the poor and ruin them.

DACCA PRAKASH.

## (d)—Education.

16. The *Sahachar* of the 24th March says that it will be a matter of great regret if Dr. Martin has really proposed the abolition of simple mensuration and zamindari accounts from the Lower Primary Scholarship Examination. It is, indeed, hard to believe that such an injudicious proposal could come from an officer like Dr. Martin, who has so large an experience of mufassal life. If he has really made it, he has made it

SAHACHAR,  
Mar. 24th, 1897.

Mensuration in the Lower Primary Scholarship Examination Course.



without consulting competent advisers. Government, however, will not certainly sanction a change which will be fraught with mischief to the country, inasmuch as a knowledge of simple mensuration and zamindari accounts is essential to every mufassal man of the middle class, because he has to earn his livelihood by serving either as a patwari or a muharrir. The Education Commission held the same view. It is hoped, therefore, that in deciding the question, Mr. Finucane will carefully read Sir George Campbell's Resolution on the introduction of those two subjects in the Lower Primary Scholarship Examination Course.

SAMAY,  
Mar. 26th, 1897.

17. The *Samay* of the 26th March complains that there were too many questions set in the English paper at the last B. A. examination. The examiner evidently tried to display his learning in the paper at the cost of the poor examinees. It is extremely doubtful whether the examiner himself could answer even half the questions within the prescribed time.

SAMAY.

18. A correspondent of the same paper complains that the Syndicate has resolved that next year there shall be no questions in History set to the Entrance candidates from Mr. R. C. Dutt's History of India. Babu Haraprasad Sastri's School History of India has been appointed a text-book for Entrance candidates for 1898. According to the usual practice, alternate questions ought to be set from both the books, for the benefit of the plucked candidates. There is a good deal of difference between the two books, not only in matter but also in dates, and a plucked candidate of this year will find it hard to get up a new text-book on Indian History, in addition to a new text-book in Sanskrit. It is to be hoped that the question will be reconsidered by the University authorities.

SULABH DAINIK,  
Mar. 26th, 1897.

19. The *Sulabh Dainik* of the 26th March says that lately, about 300 students from the Government School of Art, came to Dr. Martin in order to complain of the action of their Superintendent, Mr. Hoe, in increasing the schooling-fees all round. Dr. Martin told the boys to select three of their number with whom he might confer. Three stipend-holders being accordingly selected as the representatives of the boys, Dr. Martin called them the ring-leaders and took down their names. He told the boys to go back and make up their differences with Mr. Hoe; otherwise, he said, he would expel them all from the school. The boys still waiting, Dr. Martin threatened to hand them over to the police, and they departed. Educational officers were not known before to have anything to do with the police, especially when boys were concerned. But times are changed. The boys are not now allowed to tell their grievances. The Medical College affair must still be fresh in everybody's mind. The students should have left the school and taken to any humble profession, rather than have seen Dr. Martin. The native public should see if they cannot open a private School of Art.

HITAVADI,  
Mar. 26th, 1897.

20. The *Hitavadi* of the 26th March says that there is a rule of the Calcutta University that "no questions in Rhetoric are to be set in Sanskrit Pass and Honour papers" (*vide* Rule 3 of the Rules for the B.A. examination). In spite of this, however, the two following questions were set in a Sanskrit paper in the last B.A. examination :—

"Under what class of dramatic compositions would you place the *Sakuntala*, and why?"

Again—

"Point out the fault in style, if there be any, in the sloka."

Now, neither of these two questions can be answered without a knowledge of Sanskrit rhetoric. Should not the name of the man who set such questions be removed from the list of examiners? Who is this worthy who is so eager to dazzle the candidates with his newly acquired learning? Who is to be held responsible for the loss of marks which candidates will suffer from the setting of questions like these?



21. Referring to the new arrangements made in the Calcutta Art School by the new Superintendent, the *Sanjivani* of the 27th March observes that they are sure to reduce the number of students reading in the higher classes of the school, and may even lead to the abolition of the painting class. The Lieutenant-Governor and the Director of Public Instruction should save the Art School from the hands of the new Superintendent, and should not allow him to deprive the students of one of the means of earning their livelihood. The new Superintendent deserves thanks for opening mechanical classes, but these classes should not be encouraged at the cost of the painting and modelling classes.

SANJIVANI,  
Mar. 27th, 1897.

The students went to lay their grievances before the Director of Public Instruction, but he threatened to hand them over to the police, and dismissed them from his presence. This was not treating the students kindly. They should be looked upon by the Director as his own children.

22. The same paper condemns the appointment of Mr. Billing to the Principalship of the Hooghly College. Mr. P. Mukharji, a Professor of that College, is a senior officer, and is a far abler and more learned man than Mr. Billing. Dr. Martin is known for his justice and impartiality, and it is a pity that he should overlook the claims of Mr. P. Mukharji.

SANJIVANI.

23. Dr. Martin, observes the *Hitaishi* of the 30th March, told the students of the Calcutta Art School to send three of them to him to lay their grievances before him. When these three went to him, he called them ring-leaders and ordered them to make up their quarrel with their Superintendent if they did not like to be driven out of the school. The students still pressing their grievances, Dr. Martin threatened to hand them over to the police. This was, indeed, shameful.

HITAISHI  
Mar. 30th, 1897.

24. The *Dainik-o-Samachar Chandrika* of the 30th March does not approve of the agitation carried on in certain newspapers against the Superintendent of the Calcutta Art School. It is not right to find fault with the Superintendent for raising the fees of the upper classes, for he must have done so under the direction of the Director of Public Instruction. As for the Superintendent's opening engraving and other kindred classes, he should be praised and not blamed. Engraving is fast rising into importance, and it is in these days one of the most lucrative arts. Painting is going out of date and use. Photography and colour photography are taking its place. Raphaels and Reynolds are not born every day. It is high time that the usefulness of the Art School were increased. The new Superintendent is trying his best to increase it, and for this he deserves the thanks of the public. The Government can have no secret motive of abolishing the Art School—the school, that is, which it has kept up at great cost in spite of the opposition of the Secretary of State. It was extremely unbecoming on the part of the students to be dissatisfied with the Superintendent's arrangements, to complain against him to the Director and wait upon the latter in a body with their complaints against their Superintendent. Newspaper editors are acting unwisely in encouraging the insubordination of the students. No race question is involved in the present case, there has been no attempt to benefit European students at the cost of the native students. It is therefore extremely foolish to impute any dishonest motive to the Government.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Mar. 30th, 1897.

(e)—Local Self-Government and Municipal Administration.

25. A correspondent of the *Charu Mihir* of the 22nd March complains of scarcity of drinking water in the village Danga in the Mymensingh district. The river which flows by the western extremity of the village has dried up in most places, and the little water that may be found in it, here and there, is perfectly undrinkable. The District Board pays no heed to the representations of the residents.

CHARU MIHIR,  
Mar. 22nd, 1897.

26. The *Burdwan Sanjivani* of the 23rd March complains of the prevalence of water-scarcity, and consequent outbreak of cholera in many places in the Burdwan district. The tanks and wells have run dry throughout the

BURDWAN SANJIVANI,  
Mar. 23rd, 1897.



district, and the little water still remaining in these has become foul. These tanks and wells should be re-excavated, and in infected places tanks should be set apart exclusively for drinking purposes. The speediest way of removing water-scarcity is to dig wells. The District Board, however, is not in a position to do this without the help of the Government. The Magistrate should induce the zamindars to dig tanks and wells in their estates, and grant loans to such of them as are willing to dig tanks and wells, but cannot do so for want of money.

**SAHACHAR,**  
Mar. 24th, 1897.

27. A correspondent of the *Sahachar* of the 24th March regrets that at a time when in view of the famine, the Government is opening new charitable dispensaries all over the province, the District Board of Hooghly should have passed a Resolution closing the charitable dispensary at Haripal in that district. The Resolution was passed on the 18th January last without previous notice given to the Secretary or the Managing Committee of the institution. Haripal is a large and populous village, and it is hoped that the Board and the Divisional Commissioner will reconsider their decision. Babu Kshetra Pal Sinha Rai, zamindar of Haripal, has placed Rs. 96 in the hands of the Board in aid of the dispensary, but has not yet received an acknowledgment.

**PRATIKAR,**  
Mar. 26th, 1897.

28. The *Pratihar* of the 26th March suggests that the pay of the District Engineer of Murshidabad be reduced to Rs. 200, and the post be given to a passed Engineer of the Sibpur or Rurki College. The present expenditure of the Engineer's department alone is Rs. 15,045 a year, which is too heavy for the present income of the Murshidabad District Board. One, moreover, fails to see the necessity of entertaining the services of an Engineer on Rs. 400 a month, when there are, besides the Engineer, two overseers and three sub-overseers, and the sole duty resting on the department is the construction and repair of a few of roads, and the construction or repair of a bridge here and there. A reduction in the salary of the Engineer has become all the more necessary, as the revenue derived from pounds and ferries has been for some years declining, and it has become absolutely necessary that the Board should make some provision for water-supply. Educational expenditure cannot properly be reduced, and the only means to find money for water-supply is to reduce the Engineer's salary. Some members of the Board are said to be anxious to appoint a European Engineer on Rs. 400 a month. Nothing could be more alarming than such a proposal.

**SAMAY,**  
Mar. 26th, 1897.

29. The *Samay* of the 26th March has the following, with reference to the Lieutenant-Governor's reply to the Municipal Commissioners of Calcutta:—

The Lieutenant-Governor's defence of his Entally speech.

The Lieutenant-Governor being the ruler of a province, ought not to have gone so far. There are two points to be noticed in His Honour's reply. It is clear that he proposes to abolish the system of municipal election, or at least to alter the existing system and restrict its scope. Some time ago it was stated in the *Bengalee* newspaper that the Lieutenant-Governor had submitted a Bill for the sanction of the Governor-General, proposing to abolish Local Self-Government. Sir Alexander, no doubt, contradicted the statement, but it is still the belief of many that the *Bengalee's* statement was not wholly unfounded. Many who are in the secret, even go so far as to assert that a Bill like the one indicated by the *Bengalee* is actually under the Governor-General's consideration. We do not believe this. For Sir Alexander, with all his faults, is a plain-spoken ruler, and he would not conceal anything. We earnestly pray that he will not do anything to injure the elective system, which is held dear by the people, and regarded as a hard-won right. They will vehemently agitate against any proposal to abolish or injure the existing system. As for the strengthening of the hands of the Municipal executive, they are already rulers of all they survey. The Municipal Commissioners are in fact not their masters, but their slaves. To increase the power of the Municipal executive will be to prevent respectable gentlemen from standing as candidates for Commissionerships. The Lieutenant-Governor is angry with the Commissioners because tons of filth accumulate in Burra Bazâr. But are not the Municipal executive—especially the Health Officer and his staff—responsible for this? Is it a duty of the Commissioners to remove the filth of the town?



The Lieutenant-Governor called the Commissioners vain and fruitless talkers: But is he not himself wasting much valuable time in fruitless talk? His Honour has talked by the yard about the sanitation of Calcutta, but he has done very little to improve it. There should be an end of the unseemly controversy between the Lieutenant-Governor and the Municipal Commissioners of Calcutta.

30. The *Vikrampur* of the 26th March has been alarmed at the hints which the Lieutenant-Governor has given to the Calcutta Commissioners of his intention to make thorough changes in the system of Municipal administration obtaining in the city. The changes hinted at will, if carried out, strike a blow at Local Self-Government in the country. But it is a wonder that the Commissioners have submitted to all this insult without thinking of resigning. The public should strongly protest against Sir Alexander Mackenzie's attempt at interference with Local Self-Government. Did any Government in the world ever take away from its subjects the power which it once conferred upon them?

31. Referring to the *Pioneer's* statement regarding the Lieutenant-Governor's proposal to reform the constitution of the Calcutta Municipality, the *Bangavasi* of the 27th March observes that it would have been far better if the Lieutenant-Governor had proposed to abolish the elective system. But the Lieutenant-Governor would not reduce the number of Municipal Commissioners, and the Babus will still move heaven and earth to receive the hall-mark of Municipal Commissionership, and vie with one another to secure a seat in the Executive Committee of twelve Commissioners proposed by the Lieutenant-Governor. The writer will be glad if members for the proposed Committee be recruited from among the European and Musalman Commissioners alone. The present system of Municipal Government has raised bad blood in the country, and created disunion and jealousy. The sooner this state of things is put an end to, the better.

32. A correspondent of the *Chinsura Vartavaha* of the 28th March complains of prevailing water scarcity in Balagarh and other villages in the Hooghly district. The tanks and wells have all run dry. In previous years, the overflowing of the Hooghly filled the tanks with water. But this year there was no such overflowing, and the main channel connecting the tanks with the river was obstructed by a *bundh* constructed by one, Haridas Mukharji of Balagarh. The District Board has exhausted its grant for water-supply, and there seems to be no hope for these unfortunate people.

33. In the opinion of the *Dacca Prakash* of the 28th March the ferry revenue can be increased by putting up the leases of ferry *ghats* to public auction, not in the towns but in the places where they are situated, and as near the *ghats* as possible. At present few come to towns to bid, the expenses of a journey and the uncertainty of success being not inconsiderable. The ferry revenue can also be increased by discontinuing the compulsory registration of the leases. For people will bid higher, if they have not to incur the registration expenses.

( f )—Questions affecting the land.

34. The *Hitavadi* of the 26th March says that in utter disregard of the protests of the public as well as of the Maharani of Dumraon, Sir Alexander Mackenzie has appointed Mr. Fox, an indigo-planter, as Manager of that estate. Is it because of the unrivalled skill of planters in the art of oppression that a planter has been appointed manager of the estate, in disregard of popular protest?

35. The *Sulabh Dainik* of the 27th March cannot approve of Sir Alexander Mackenzie's action in thrusting Mr. Fox upon the Dumraon estate as its Manager, in succession to Jai Prakash Lal. It is Government's duty to see that the few high appointments in this country, which have so long been held by natives, are reserved for them, and not given away to Europeans who already enjoy a monopoly of such offices. Mr. Fox's appointment is particularly objectionable, on the ground that Europeans try to be supreme in any

VIKRAMPUR,  
Mar. 26th, 1897.

BANGAVASI,  
Mar. 27th, 1897.

CHINSURA  
VARTAVAHA,  
Mar. 28th, 1897.

DACCA PRAKASH,  
Mar. 28th, 1897.

HITAVADI,  
Mar. 26th, 1897.

SULABH DAINIK,  
Mar. 27th, 1897.



situation to which they are appointed, and European Managers of native estates have never been known to pull on well with the owners. One, indeed, fails to see what special qualification in Mr. Fox led Sir Alexander Mackenzie to reject the candidature of Jai Prakash's son, supported as his candidature was by the Rani and the tenantry of the estate. But as His Honour has appointed Mr. Fox in disregard of every objection against his appointment, it is to be hoped that he will see that the Rani's prestige in the estate is in no way interfered with by the Manager.

(g)—*Railways and communications, including canals and irrigation.*

TRIPURA PRAKASH,  
Falgun, 1st, and 2nd  
fortnights, 1330 B.S.

36. The *Tripura Prakash* for the 1st and 2nd fortnights of Falgun complains that a gentleman, suffering from dysentery, was travelling by the Assam-Bengal Railway from Maulvi Bazâr to Chandpur. At Magra station he was forcibly ousted from the train, on the suspicion that he was attacked with cholera. There was a dispensary at the next station, but instead of being taken there, the poor man was left on the road at night in an utterly helpless condition.

BURDWAN SANJIVANI,  
Mar. 23rd, 1897.

37. A correspondent of the *Burdwan Sanjivani* of the 23rd March complains that the road from Burdwan town to Rayna is sadly in want of repair. The road was made about sixteen years ago, and it has not since undergone any repair. There have been ruts in the road, and the bridge is in a shaky and dilapidated condition. The District and Sessions Judge of Burdwan lately paid a visit to Rayna and advised the villagers to apply to the District Board for the repair of the road. An application was made, but it has not yet been granted.

ANSODHINI,  
Mar. 26th, 1897.

38. A correspondent of the *Sansodhini* of the 26th March complains that, although the Government has sanctioned Rs. 22,000 for the straightening of the bend of the Halda, the work has not yet been taken up. The straightening of the bend will protect the people against annual inundations, and will at the same time lead to the formation of *churs*, which will become Government property. No delay should, therefore, be made in undertaking the work, which will benefit hundreds of famine-stricken people.

(h)—*General.*

BURDWAN SANJIVANI,  
Mar. 23rd, 1897.

39. The *Burdwan Sanjivani* of the 23rd March has the following :—  
The sanitary measures taken by the Bombay Government to prevent the spread of the plague have failed. Plague mortality in Bombay has not diminished in spite of the cleansing of the town and the segregation of plague patients. The doctors, nothing daunted, have now recommended the demolition and burning down of infected houses. We are versed neither in politics nor in hygiene, still we have a recommendation to make. Let the inhabitants of an infected town be shot down. The Plague Act has armed the executive with despotic powers, and there is nothing they cannot now do, provided they act in good faith. The measure we recommend will, if adopted, effectually check the propagation of the plague, and thus replace the commercial relations between Europe and India on a sound footing. Shooting down of the inhabitants of infected towns will not be more drastic than some of the measures already adopted by the Government. One's wife and children can, under the plague notifications, be snatched away from the bosom of the family and confined in plague hospitals, which are no better than so many infernal regions. People can be burnt out of their house and home. Healthy men and women are being ill-treated under the plea of plague inspection. It will be far better to shoot them down.

SAHACHAR,  
Mar. 24th, 1897.

40. The *Sahachar* of the 24th March says that it is no joke for poor India that forty lakhs of rupees should be spent every year out of its revenues for the religious welfare of the Christians, most of whom are birds of passage in this country. It is not of a piece with the liberal policy of the British Government that it should spend the money which is the very life-blood of its non-Christian



subjects, and which is realised from them in the shape of taxes on the maintenance of the Christian Church. There are charitable Christian millionaires who spend largely for the progress of Christianity: these rich men may easily create endowments, out of the proceeds of which the Christian Church in India may be maintained. Or Government may collect subscriptions from its Christian subjects in general, and establish a fund for the maintenance of the Christian Church in India. It is, indeed, in the highest degree unreasonable to compel non-Christian people in India to pay for the religious well-being of Christians. Government should hasten to wash its hands clean of such a gross piece of injustice.

41. A correspondent of the *Samay* of the 26th March complains that the Sub-Inspector of the Mahestala Post Office, in the 24-Parganas district, has not the power to

A postal grievance.

refund money to depositors in the postal savings bank without the sanction of the head office. This causes great inconvenience to depositors, and many of them are thinking of stopping their transactions with the savings bank. The Postmaster-General should give the sub-postmaster of Mahestala power to pay depositors, to the extent of one hundred rupees, on application for withdrawal.

SAMAY,  
Mar. 26th, 1897.

42. The *Hitavadi* of the 26th March writes as follows:—

The plague policy of Government.

The fact that Government is, without any regard to the patients' different predilections, subjecting all persons, suspected of being infected with the plague, to the allopathic treatment, and that it is subjecting even females to an objectionable medical inspection cannot but alarm the people.

We are alarmed and uneasy, and can derive no comfort from the reassurances given by the officials.

O! Lieutenant-Governor, Sir Alexander Mackenzie, O representative of the Empress, Lord Elgin! If you do not remove this alarm and uneasiness of the poor Bengalis, who will? To whom else shall we look for redress? And if you do not try to understand our ideas and our sentiments as well as our ways and habits, how can we expect a remedy from you?

There are wails on all sides on account of distress. There is again the plague, and if over and above this you terrify us by threatening laws, we shall be perfectly miserable. Our hearts are breaking, but we are afraid to speak out.

We know that what you are doing, you are doing for our good. But so unfortunate we are that your efforts to promote our welfare have often the opposite effect, and that your remedy often proves worse than the disease.

But one day or other our feeble cries must reach your ears. Whether you remain in your palaces in Calcutta, or in your hill-residences, the cries of crores of people must penetrate your ears. We shall soon cease to have any fear or shame, and then our cries will be heard over the ocean by the Queen-Empress.

43. The same paper says that the plague regulations have made the people more uneasy than the plague itself. People are leaving Poona in numbers on account of the

The plague regulations.

house inspection there by the police. A local newspaper says that the approach of these house-inspectors excites quite as great alarm as the approach of a predatory horde. These inspectors break open locks and rummage goods in shops, without taking the least care to prevent damage. At Karachi, Cutch and other places even women of respectable families are being forcibly removed to hospital on suspicion of plague infection. And here is an account given by the *Baluchistan Herald* of a fatal consequence of these plague regulations. At the Rukh station a Peshwari refused to submit his wife to medical inspection. An altercation followed, and the Peshwari seeing that all resistance on his part would prove unavailing, first stabbed his wife, and then the medical man, and was going to stab himself, but was prevented. We anticipated beforehand that such would be the result of the plague regulations. Protest meetings are being held on all sides, but Government is paying no heed to them.

HITAVADI.

44. The same paper says that the way in which medical inspection is made at Khana Junction is most objectionable. Men and women are made to stand in rows, within an enclosure of rope, and if any female hesitates in

Medical inspection at Khana Junction.

HITAVADI.



the least to stand beside a male stranger, the police-guard overwhelms her with reproaches, and she, poor soul, submits to the inspection with bent head, half dead with shame and chagrin. Is not the touching of the several joints of females in the sight of males most shocking to feminine modesty? If Government could enter into the feelings of natives, and if it had not been frightened out of its wits by the plague, it would never have acted in this way. We heard that females would be examined behind a screen. At any rate, Mr. Risley held out hopes of such an arrangement. We humbly beseech Government to make that arrangement. One other point requires to be mentioned in this connection. The platform at the junction is too low, and should be raised.

HITAVADI,  
Mar. 26th, 1897.

45. The same paper says that at the very outset of his Budget, the Finance Minister has tried to excite the commiseration of the public by referring to the drain upon the purse of Government in consequence of the famine. Indeed, references to the famine pervade the Budget. The object of this continued harping upon the subject is no doubt to reconcile the public to the proposal of a new loan in which the Finance Minister finds his only hope of meeting expenses. Whatever drain there may be on the resources of Government in consequence of the famine, the writer must say that it could have made the two ends meet by retrenching its expenditure.

The Finance Minister rejoices at the increasing income of Government under the head of land-revenue. But rightly viewed, this increased income is greatly injurious both to Government and the people, for it is but an artificial increase, without any corresponding increase in the value of the land. It is a fixed principle with the English Government to enhance the revenue at every new settlement. The revenue has thus been doubled and trebled in Assam and the Central Provinces. A failure of crops is no new thing in the country, but the people are no longer able to live on in spite of it with the help of their hoardings of previous years. Under no previous Government was the taxation so heavy or the expenditure so great. Even the oppressive Musalman rule was better in this respect. Under Musalman rule people could live on through bad years, by drawing upon their hoards. But under the English rule it is extremely hard, if not altogether impossible, to save anything. This unnatural enhancement of the land-revenue has greatly diminished the value of land, and in some parts of the country, has rendered land unsaleable. The writer is convinced that it is this abnormal increase of land-revenue which is responsible for the famine. In fact, it is its own prodigality, and not the famine, which is the cause of Government's financial difficulties.

Government proposes to spend 10 crores and 13 lakhs of rupees next year upon Railway extension. These Railways do little in the way of preventing famines, and they are only useful as a means of extending trade and as a commercial speculation. Under these circumstances, no money should be spent upon Railway extension, in the absence of certain prospects of their proving lucrative. But the previous history of Railways holds out no such hope. Even in the coming year the income from Railways will, by Governments' own showing, fall short of the expenditure by 2 crores and 81 lakhs of rupees.

So inveterate a spendthrift is the Government of India that though the entire Budget is full of complaints of financial difficulties, it does not propose to reduce a single item of expenditure, no, not even by a cowri. Like a young prodigal, Government finds its only hope of meeting financial difficulties in a loan. In order to meet the home charges, a fresh sterling loan of 3½ millions will be imposed upon India. But the establishment of the India Office will not be reduced by even a single officer, and the allowances of the Members of the India Council will not be reduced by even a single cup of tea.

If a loan is to be made, it should be made in rupee instead of in gold, for the following reasons:—

- (1) The rate of exchange is variable.
- (2) No income-tax can be levied on the interest to be allowed on the gold loan.
- (3) The interest on the gold loan will not go to the pockets of Indians.



46. The *Sanjivani* of the 27th March publishes an extract from the confidential Report of the Government of India on Indian newspapers. In this extract the *Amrita Bazar Patrika* is called seditious, and the private life of the Editor of the *Bengalee* is characterised as not above suspicion. Whence did the Government derive this information? The Government could be prosecuted if these reports were not published secretly. Is it right that the Government should injure the character and reputation of its subjects in this cowardly fashion?

SANJIVANI,  
Mar. 27th 1897.

47. The *Dacca Prakash* of the 28th March observes that a copy of this paper is every week posted to the Bengali Translator to Government under the direct supervision of the Editor, but the Bengali Translator now and then complains of the non-receipt of the paper. The Government should pass an order to the effect that all post-masters shall, before posting newspapers, satisfy themselves that the copies of vernacular newspapers sent to the address of the Bengali Translator are among the papers to be posted. Managers of newspapers are sometimes put to great inconvenience in supplying the missing papers, and fresh copies being sent late, cannot be translated in time.

DACCA PRAKASH,  
Mar. 28th, 1897.

48. The *Sulabh Dainik* of the 29th March says that the people of Bengal have been disappointed in the hope that after Sir Charles Elliott's rigorous rule they would enjoy ease and happiness under Sir Alexander Mackenzie. Sir Charles Elliott, it is true, never censured the Magistrates publicly for their faults, but it is said that he washed his dirty linen in private. Sir Alexander Mackenzie, however, does not appear to clean his dirty linen at all. It does not appear that he has done anything to correct such capricious officers as Mr. Douglas, Sessions Judge of Dacca, or Mr. Fisher of Serampore.

SULABH DAINIK,  
Mar. 29th, 1897.

Sir Charles Elliott attempted to strike at the root of the jury system; but Sir Alexander Mackenzie, from his treatment of the Calcutta Corporation, appears determined to undermine Local Self-Government in the country. At one time, the writer laughed at a correspondent of the *Indian Mirror*, who called Sir Alexander a "worse ruler" than Sir Charles, but he is now convinced of the truth of what the correspondent said. It will be idle to expect that Sir Alexander Mackenzie will reform the administration of criminal justice by putting a check upon all capricious or high handed Magistrates, because His Honour is in favour of increasing, instead of diminishing, the executive powers of Magistrates. The appointment of Mr. Fox as Manager of the Dumraon estate, in the face of strong opposition, shows that His Honour is not unwilling to do a wrong act in order to benefit a fellow countryman.

49. The *Dainik-o-Samachar Chandrika* of the 29th March thus comments on the budget discussion in the Viceregal Legislative Council:

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Mar. 29th, 1897.

The budget discussion.  
Financially speaking, Bengal is most ill-treated by the Supreme Government. If she were treated as other Provinces are, she would get twelve or thirteen crores of rupees more every year. Sir Alexander Mackenzie vigorously protested against this fleecing of Bengal, and showed up the ignorance of Mr. James. The Finance Member, however, defended his policy with a blundering stubbornness, and he was ultimately supported by the Viceroy.

Mr. Playfair must be thanked for not pressing for the extension of railways in India in this year of famine. The official members, however, one and all, urged the necessity of railway extension. The Viceroy has to carry out the Secretary of State's mandate. Manchester must be kept in humour, and ten crores of rupees have been assigned for railway extension next year.

The Finance Member tried to make a capital of an argument. He argued that the annual income of an Indian might be Rs. 27, but there were at least four members in a family, and the income of a family was Rs. 108 per year. Does this increase the annual income of an Indian? Does this argument any way affect our position? If you take the income of a family into consideration in India, you must also do the same in England. Moreover, every man must support himself. Rupees 27 a year can hardly support one person, and Rs. 108 a year cannot support more than four,



## III.—LEGISLATIVE.

*BHARAT MITRA*,  
Mar. 25th, 1897.

50. The *Bharat Mitra* of the 25th March says that the proprietors of the premises, where rain-gambling is carried on, are making great preparations to raise an objection to the proposed Bill for the suppression of rain-gambling. Some members of the Council seem to have taken up their cause, and a few native journals, too, have gone to their side. The *Englishman* newspaper, which had so long denounced rain-gambling like the *Bharat Mitra*, has, from some private motive, changed sides, and is supporting the practice. The same motive also seems to have influenced the *Amrita Bazar Patrika* which, from the very beginning of the agitation, kept silence regarding it. The writer has received several threatening anonymous letters, because he is in favour of the proposed legislation.

The Rain-gambling Bill.

*SULABH DAINIK*,  
Mar. 26th, 1897.

51. The *Sulabh Dainik* of the 26th March says it is well that a Bill for the suppression of rain-gambling in Calcutta has been introduced. The *Amrita Bazar Patrika*, however, does not consider rain-gambling so mischievous as gambling in connection with horse races. It may be so. But no one can deny that rain-gambling causes some mischief, and that principally among the middle classes. Many middle class men have been literally ruined by this form of gambling. The small losses which such men suffer in rain-gambling are of more consequence to them and to the community than the big losses which are sustained by rich people in horse-race gambling. Middle class men who indulge in rain-gambling have been known to extort ornaments from their wives and pawn them, or to beat their wives when they refused their ornaments. Poor men, who indulge in this form of gambling, have often turned into thieves. It is true all sorts of gambling should be put down. But is it any reason that rain-gambling should not be suppressed because other forms of gambling are allowed to go on? Should one form of vice be allowed to exist because there exist other forms of vice also? As for horse-race gambling, the writer does not think that it is a greater social evil than rain-gambling. It is only the rich who indulge in the former form of gambling, but it is chiefly middle class people who indulge in the latter. It is, therefore, very well that Government is going to suppress rain-gambling.

The Rain-gambling Bill.

*HITAVADI*,  
Mar. 26th, 1897.

52. The *Hitavadi* of the 26th March says that rain-gambling is far more mischievous than either opium-gambling or racing, for it is taken part in by a far larger number of persons and is practised far oftener, continuing as it does for six months in the year. Many a man is led by it to take to thieving, many a woman is led by it to take to evil courses. Admitting that racing is more mischievous than rain-gambling, the latter practice cannot be defended, for the mere fact that a greater evil is countenanced can be no reasonable ground for allowing a lesser evil to continue.

The Rain-gambling Bill.

*SANJIVANI*,  
Mar. 27th, 1897.

53. The *Sanjivani* of the 27th March has the following on the Religious Endowments Bill:—

The Religious Endowments Bill.

It is with a laudable object that the Madras Member has introduced the Religious Endowments Bill in the Supreme Legislative Council. Whatever is taken, accumulated or spent in the name of a god ought to be regarded as religious property. In the civil law of the country, however, *devottar* property is defined as whatever is received or accumulated for the worship of an idol or of any figure or picture representing an idol, or for the observance of an ancient custom connected with the place of worship, or for the maintenance of priests and worshippers of that idol. This definition is extremely obscure, and in many cases connected with the management of religious endowments legal practitioners have taken advantage of this obscurity to pay Paul by robbing Peter. For this definition there should be substituted what is, with a slight modification, the definition of religious endowment given in Roman Jurisprudence. A religious endowment is that property, either movable, immovable, or fixed, either living, dead or vegetable offered, or to be offered as a gift or for the use of others, with the view of the maintenance of God or His incarnation or of an idol, or the manager of a temple, or the priests and worshippers in charge of that temple, by



a person either in the past or in the present or in the future, provided that property is offered with the giver's full knowledge, when he is in full possession of his senses and in the free exercise of his power. This definition requires illustration. Some time ago, the Maharaja of Travancore made a gift of half his State for the maintenance of the idol Padmanabh. The Government declared this gift null and void, on the ground that the Maharaja had no power to alienate his property in this way. Take another case: one Prahlad Naidu of Bangalore gave away his whole property for the maintenance of an idol, leaving his wife and children utterly helpless. The Madras High Court held that Naidu had no power to do so. The word "power" should therefore be inserted in the definition of a religious endowment. The words "knowledge" and "senses" should also be inserted in the definition, for nothing is lawful which is not done by a person with his full knowledge and in the full possession of his senses. A religious endowment, again, may consist of any kind of property, and the property of which it may consist should be clearly and explicitly defined.

The law, to be applicable to all India, should deal with all kinds of religious endowments, Hindu, Musalman, Buddhist and Jain. The celebrated Jain case in the Calcutta High Court and the case of Khaje Saheb of Ajmere (1892) prove the necessity of making the law applicable to all India.

54. The same paper thanks the Law Member of the Viceregal Legislative Council for the insertion of a section in the Reformatory Schools Act, empowering certain Magistrates to let off juvenile offenders with a warning on their guardians binding themselves to keep them under proper check and control. The reform under notice is certainly a move in the right direction.

SANJIVANI,  
Mar. 27th, 1897.

The proposed amendment of the  
Bengal Tenancy Act.

55. The *Dacca Prakash* of the 28th March has reason to believe that in the Bill to be shortly introduced in the Bengal Council, to amend the Bengal Tenancy Act, Government will make no provision for altering the existing law relating to the recovery of rents from tenants. It is a pity that the foreign Government of this country does not yet see that the most important amendment that the Tenancy Act stands in need of is to make it provide a simple and summary procedure for the realisation of rents. The authorities are probably under the impression that the zamindars are, as a class, given to oppression and extortion, and require the help of no such law. It is true the great majority of the zamindars are oppressive, but it is the law that has made them so; for it is a fact that under the existing law the realisation of rents has almost become an impossibility.

DACCA PRAKASH,  
Mar. 28th, 1897.

Nobody would part with his money if he could help it. The zamindar pays his land revenue for fear of the Sunset Law. But the raiyat has no such fears as regards his rents. Of course, the zamindar, who is powerful enough to recover his dues by means of *zulm*, finds no difficulty and requires no aid of law in dealing with his tenantry. It is the weak zamindar who finds it impossible to recover his rents. At the present time the raiyat has become more powerful than the zamindar. Take the case of Dacca. There are 8,500 mahals in this district, and the number of proprietors is at least fifty thousand. Now, with the exception of three or four among the latter who are big zamindars, the rest are all petty proprietors, each having at an average 48 raiyats under him.

Under the existing law, it has become almost impossible for the proprietors to make an enhancement of rents. This is particularly the case in mahals owned by several co-parceners. The result is that in many parts of the country, though the prices of food-grains have enormously increased, rents remain as low as they were fixed years ago. Even these low rents cannot be realised without much difficulty. Under the existing law a suit for enhancement of rent cannot be conducted unless all the co-sharers agree and join in the suit. Even if the suit is successful, the maximum limit of enhancement is only two annas in the rupee, while the expenses of the zamindar amount to Rs. 25 for every such suit. It has thus come about that suits for enhancement of rents are seldom instituted under the existing Tenancy Act. Cannot a section be inserted in that Act to the following effect? "If it should appear to the Collector that the rent paid for any land is without reasonable grounds excessively low as compared with the rent paid for land adjacent to it, he may fix that rent at such sum as may



appear reasonable to him, regard being had to the rent paid for such adjacent land." It is really hard to see why the procedure prescribed by Regulation VIII of 1819 for the recovery of the rents payable by patnidars should not be made applicable to the cases of other talukdars and occupancy raiyats. Why not extend the scope of section 66 of the Bengal Tenancy Act by applying it to all classes of tenants, just as it is applicable to non-occupancy tenants?

DAINIK-O-SAMACHAR  
CHANDRIKA,  
April 1st, 1897.

56. The *Dainik-o-Samachar Chandrika* of the 1st April has the following

The Religious Endowments Bill. on the Religious Endowments Bill :—

In the Religious Endowments Bill it is proposed to introduce the elective system in religious matters. The elective system has been introduced into the Municipalities and the District Boards, into the Calcutta University and the Legislative Councils. But everywhere it has more or less given rise to scandals. The good of the elective system has yet to be proved. With Municipalities and District Boards the Government has a connection. They and the University and Legislative Councils are more or less Government institutions. The Government can make any arrangements it likes for their management. But the Government has solemnly cut off "once for all" all connections with the management of religious endowments. It has, therefore, no power to interfere in any way with their management. To interfere with their management, will be interfering with the religion of the people. Why, then, ask the Government to break its promise; why ask it to re-enact the Cousent Act scenes? To-day the Government is asked to introduce the elective system into the management of religious endowments; to-morrow it will be asked to introduce the elective system into the management of all other religious institutions. It is a pity that Mr. Ananda Charlu, being himself a Hindu, should by his action endanger the sanctity of Hindu religion and society!

But Mr. Ananda Charlu's self-assurance is great. His Bill deals with the management, not only of Hindu, but also of Musalman, Jain and Sikh endowments. Has he been especially commissioned by the two hundred and twenty millions of Hindus, Jains and Sikhs, and sixty millions of Musalmans to represent them in this matter? Mr. Charlu seems to be extremely fond of the elective system, and evidently regards it as the panacea for all evils. In his opinion, the Indian National Congress represents whole India, and he thinks that his Bill, being approved by the Congress, is certainly approved by the millions of Indian people. But the Government well knows that the Congress is not India, and it will not certainly allow Mr. Charlu's Bill to be passed. It is strange that the Bill has been allowed to be introduced in the Council. It may be that the Government has permitted its introduction to teach the Congress-men a lesson. At all events, the Government ought not to have permitted the introduction of the Bill, and thereby make the whole country agitated. The excitement of the people caused by the passing of the Cousent Act has not yet wholly subsided. And it is not politic to excite them again. The Government of India not long ago refused to act up to the suggestions of Sir Charles Elliott and the Madras Government, for the amendment of the Religious Endowments Acts, on the ground that it was not wanted by those interested in the management of religious endowments. Has Mr. Charlu changed the public opinion in the country within a few months?

The Bill is mis-called an Amendment Bill. It is not an amendment, but a wholesale revolution of the existing system that is aimed at in the Bill. The Bill is a new Bill altogether. It is not, and cannot be, approved by any one outside the Congress. The whole country will, in one voice, protest against it. The Bill will throw the people into consternation.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

TRIPURA PRAKASH,  
for the first and  
second fortnights of  
Falgun, 1303 B.S.

57. The *Tripura Prakash* for the 1st and 2nd fortnights of Falgun 1303

Famine subscriptions mis-used in  
the Tippera district.

B. S. complains that the amla and mukhtars of the Criminal Courts of Chandpur in the Tippera district are mis-using famine subscriptions raised among themselves and the villagers. They have issued invitation cards to subscribers, informing them that there would be *pujas*, singing, dancing and theatricals for the purpose of relieving the famine-stricken. A strange way of relieving the distressed to be sure!



58. The *Charu Mihir* of the 22nd March says that the god-like character of one English ruler is showing itself brighter and brighter in the midst of the gloom which famine has cast all round. Sir Antony MacDonnell is

Sir Antony MacDonnell in the famine

indefatigable in relieving distress, and is not caring even for his own health and comfort in doing his duty by the suffering people. His Honour has postponed the hill exodus which, like all big officials, he used to make every summer, and he will refrain from it altogether this year, if the distress becomes acuter. Living in the plains in summer is no difficult task to a ruler whose sole delight is in pleasing and doing good to his subjects. Men like Sir Antony MacDonnell create a heaven wherever they live, whilst others vainly seek heavenly pleasure on the hills.

Sir Antony's sympathy with the people in the present calamity is best illustrated by the fact that whilst in other provinces people are failing to excite the sympathy of the authorities by incessant and plaintive cries for food and by showing the authorities their skeleton figures, in the North-Western Provinces Sir Antony is sending relief even to zanana women in distress, who would rather die of starvation than come out to beg. In Lucknow city alone eighteen thousand rupees is being spent every month for this purpose.

59. A correspondent of the same paper says that at a meeting held on the 13th March last in the Bindubasini School in Tangail, under the auspices of the Head-master, the school-boys subscribed more than one hundred rupees towards famine relief. A boy of the Entrance class gave away his gold ring and some others their silver buttons as their quota.

School-boy subscription in aid of famine relief.

60. A correspondent of the same paper writing from Kumrhi in the Netrakona subdivision of the Mymensingh district, asks Government to grant loans without interest to the villagers, as the village money-lenders are charging from one to four annas a month for every rupee.

Takavi loans wanted in a village in the Mymensingh district.

61. Another correspondent of the same paper draws attention to the distress prevailing in the Dewanganj thana in the same district. The raiyats tided over the difficulties of the past year by living on potatoes and jack fruits. But this year even the potato and jack fruit crops have failed. It is hoped that Maharaja Jotindra Mohan Tagor, the zamindar of these villages, who has been hitherto indifferent, will take pity on his raiyats.

Distress in Dewanganj in the Mymensingh district

62. The same paper has also received the following letters from correspondents in the same district :—

Distress in the Mymensingh district.

(1) From Babu Kunja Mohan Rai, pleader of Pingna :—People near Pingna are suffering from scarcity. It has been learnt from a trustworthy source that a man died of starvation near Golabari. A large number of men came here to represent their condition to the correspondent and others. A memorial has, accordingly, been sent to the Subdivisional Officer of Tangail.

(2) From the raiyats of Bangha, Baghil, Bhattabari and Golabari :—For want of rain there was no paddy crop this year, the raiyats having, in consequence, to depend entirely upon the proceeds realised from the sale of the jute crop. What remained of that money after payment of the zamindar's dues enabled the raiyats to live from hand to mouth for some time. But now they are completely destitute, and as the mahajans refuse loans, they have no alternative but to live on plums, pumpkins, potatoes, *bel*, &c. The Magistrate was interviewed and requested to grant loans, but he referred the petitioners to their zamindar. The zamindars live far away at Putia, and their amla pay no heed to the representations of the raiyats. The thana people, too, abuse and send away people who ask for relief. If loans of money are not promptly granted, many will die of starvation within four or five days.

(3) Babu Hara Kishor Rai, writing from Bhattabari, says that he lately visited Salikha, Bhanga, Golabari and Bagilgram, where he found many people suffering starvation. The Magistrate sends all petitions for relief to the zamindars, but the latter do nothing.

(4) The Jamalpur correspondent says that large numbers of people are coming to that place to ask either for relief or for loan. But all are going

CHARU MIHIR  
Mar. 22nd, 1897.

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CHARU MIHIR.

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away disappointed. Though there is no immediate necessity of distributing money or rice among the people, granting of loans has become absolutely necessary. In Jonail and the villages near it people are living on arum, potatoes, &c. The Jamalpur subdivision contains many zamindars, but none of them, except Bisweswari Debi, is helping the raiyats. Bisweswari Debi has sent a man with money to see to the relief of her raiyats. The latter are accordingly getting loans without interest, and charitable grants for the purchase of plough-cattle and seed-grain. It is hoped that the other zamindars will follow her example.

About six hundred rupees was raised in Jamalpur at a meeting held under the auspices of the Subdivisional Officer, as contribution to the Famine Fund started in Calcutta.

SANSODHINI,  
Mar. 26th, 1897.

63. The *Sansodhini* of the 26th March is glad that the Government is getting its writings about distress in Chittagong translated into English, and the Local Famine Com-

Distress in Chittagong.

mittee has taken the case of Yajneswari, a famine-stricken woman, into its favourable consideration. It is, however, a matter of regret that Mr. Sanyal, the new kanungo, lately paid a visit to the villages of Ajampur, Sahebpur, Dhum Hingul, &c., and reported that there was no distress in those places. The police also reports that Meher Ali died, not from starvation, but of disease. There is nothing to wonder at in this. The subordinate executive officers are enjoined not to give "sensational reports" of distress, and they often have to run the risk of suspension or dismissal if they give true versions of distress. As for the house-to-house inspection by the kunungo, Babu Bhairab Chandra De of Ajampur writes that no such inspection was held, at least in his village. What has the kunungo to say to this? The police reports that Meher Ali died of disease, but no mention is made of the particular disease from which it is alleged he was suffering.

It is said that large quantities of rice are being sent to relief centres for distribution among the famine-stricken people. The task of distribution has been entrusted to munsifs, sub-registrars and tahsildars, who, however, have very little time to spare for that work. The task of distribution will thus eventually devolve upon subordinate officers, who are most likely to misappropriate the rice entrusted to their care. It will be better to entrust village school-masters with the distribution of rice. There should be no indiscriminate distribution of rice, and care should be taken to see that the deserving alone get it.

Something should be done to help the starving middle classes. They should at least be granted loans of money and rice.

A correspondent of the same paper complains of distress in the Chittagong district. There is distress everywhere. And wherever you go, your ears are assailed with cries of despair. Many are actually starving and are about to die. In addition to the prevailing distress, there is water-scarcity in the villages of Faradabad, Dhalai, Sukinagar, Udalia, Mandagini, &c. The people are suffering silently, but the authorities are still indifferent, and the people's complaints move them not.

PRATIKAR,  
Mar. 26th, 1897.

64. The *Pratihar* of the 26th March says that on the whole there will be only a two-anna outturn of the *rabi* crop in the Murshidabad district this year. The *bât* and *arhar* alone may yield a four-anna outturn, but there has been no wheat at all. Thus all hope of a *rabi* harvest has been dashed to the ground, and no one knows how the people will manage to live. It will be idle to expect that Government will be able to feed the poor people of the whole district.

Failure of the *rabi* crop in the Murshidabad district.

HITAVADI,  
Mar. 26th, 1897

65. The *Hitavadi* of the 26th March writes as follows:—

Government in the famine.

When Lord Kinnaid first raised the question of the Indian famine in the House of Lords, Earl Onslow altogether denied its existence. When, a week after, Lord Kinnaid again referred to the matter, on the strength of a telegram of Reuter's, Earl Onslow, though unable to deny the existence of distress any longer, did not feel ashamed to announce the Viceroy's report that the distress was a slight one. We do not know what defect of vision the Viceroy has got, which makes him see parched fields as green with harvests. Be that as it may, Government has admitted the existence of distress, and has admitted, moreover, that it is a result of successive failures of crops.



It is evident by Government's own showing that it took no steps to remedy these successive failures of crops, although it ought to adopt remedial measures as soon as there is the least failure of crops. Here is what the Famine Commission says on the subject:—

"An estimated failure of even a third of the year's outturn will always demand the utmost vigilance and preparedness on the part of the authorities, and that when the crop is so reduced that the whole outturn of the year is diminished to 25 per cent. of a full crop, it may be taken as certain that intense famine will prevail."

The very fact that a failure of crops for two or three years in succession has given rise to this dire distress, furnishes us with a fair measure of each year's failure. Slight failures of crops could not have produced so widespread a distress. Direct and irrefragable evidence is not also wanting to show that those failures of crops were not slight. It is in the Central Provinces that the distress is the keenest, and let us see how crops have fared there for some years past. Here is what the Chief Commissioner says on the point:—

"The excessive rain in the autumn of 1894 spoilt the *kharif* of that year. The *rabi* in the early months of 1895 was grievously injured by disease and insect-pests following on a wet, mild winter. The following year suffered even more severely from the opposite cause. The rain ceased prematurely, and the drought caused disaster to both the *kharif* harvests and *rabi* sowings of 1895-96. The suffering was most severe in the northern district of Jubbulpur, Saugor and Damo, which had already gone through a series of bad years."

Such was the state of things in April, but the drought continued longer and grievously injured the *kharif* crop, so that outturns varying from three to six annas only were obtained in the several districts. The *rabi* crop also was not satisfactory, the outturn varying from four to ten annas in the several districts. It is therefore clear that the state of the crops was most deplorable last year in the Central Provinces. Government was fully aware of this fact. If it had adopted remedial measures in time, could not the distress have been prevented or, at any rate, alleviated? Did the officials carry out the recommendations of the Famine Commission? Far from relieving the people, the Viceroy would not even hear of distress after the spectacle of green fields waving with harvest which greeted his eyes in Jubbulpur in December last. Mr. Goodridge says that the Chief Commissioner wilfully kept the Viceroy in the dark as to the true condition of the country. At any rate, he expunged from the address of the Municipal Commissioners of Jubbulpur a reference to the scarcity. This is how distress was relieved, and yet the Secretary of State is telling the English public that every possible effort is being made by the officials to relieve the distress, and that there is no reason for alarm or uneasiness. But the death-rate in a single district will enable us to judge whether there is reason for alarm or not. In December last the mortality in Balaghat was 2,894 against 304 in the corresponding period of 1894. Thus by Government's own showing the death-rate is three times as heavy as the normal one. But who shall say what the real death-rate is? Why should we hesitate to say that Government, and Government alone, is responsible for these untimely deaths?

Now for famine relief. So long as a man is not reduced to a skeleton he cannot expect relief from Government. It is not we alone who say this. Mr. Goodridge and other officers of Government also say the same thing. Mr. Goodridge says:—

"The villagers complained that they had been refused admission to the work, on the ground that they were too stout and should seek employment elsewhere, as these works were intended for the feeble only."

The distress is not confined to the poor, but has spread even to the zamindars. We again quote Mr. Goodridge:—

"Even shareholders of villages are to be found on the relief works, earning five pice a day—to such an extent have the landed interests descended! All classes are in rags. Nothing can be raised by the mortgage of their fields, and, under the greatly enhanced assessments of the last land revenue settlement, no one will buy land. The landless class have left their homes and are either dead, aimlessly wandering about, on the relief work, or in the famine-houses."



And how is it that the poor fare? Could anybody have imagined the following scene if Mr. Goodridge had not spoken of it?

"A report has been received at a police-station of a corpse having been disinterred and eaten by the starving."

Just picture this horrid cannibalic repast under British rule! This is a scene which could not have taken place in any other civilised country, and which the English public will scarcely be able to imagine.

There is one grave defect in the relief arrangements, which is doing great mischief. Government is not providing those whom it is feeding with clothes and shelter as well. Owing to this, 49 persons employed on the construction of a road at Hatta in the Damo district perished miserably one night in a hail-storm, and many have died of cold.

The distress is so severe that so many as 500 inhabitants of Jubbulpur, Vilaspur, and other districts are, ready to leave home and take service in far Assam.

There is also a wholesale destruction of plough-cattle. Dealers in hide are taking advantage of the distress to buy immense numbers of such cattle at cheap prices. In the district of Saugor alone so many as 10,347 plough-cattle were killed between November and January last. Last year 20,000 such cattle were slaughtered in the same district, and 10,000 in the Gaiba Kota district. At this rate, the number of agricultural cattle will sadly dwindle in a few years. What is Government doing to put a stop to this wholesale destruction of plough-cattle?

66. The same paper publishes the following reports of scarcity of food and water:—

HITAVADI.  
Mar. 26th, 1897.

Reports of scarcity of food and water.

Dakshinrampur, Howrah district.—Great scarcity of food and water prevails in the village as well as at Sitapur, Rampur, Asanda, Khempur, Kurchi, Binodbati, Sultanpur, Daspur, Haral, Neota, Pantairi, Balipur, Ghol, Singti Shibpur, Udaynarayanpur, Pratapchak and some other adjoining villages. People are reduced to skeletons by starvation. Many will die of starvation without relief.

Bharatpur thana, Murshidabad district.—There is great scarcity of food and water at Sompara, Bidupara, Mahatpur, Bahara, Narikelbati, Milki, Panitapara, and other villages within the thana. The inhabitants of these villages are mostly labourers, and the dulness of work in the local silk factories, consequent on the failure of silk cocoons, has greatly added to their distress. Relief work in the shape of re-excavation of tanks will remove at once the scarcity of food and water. The earth dug out in the course of these re-excavations may be utilised for the purpose of repairing the roads. The Kandisana Committee is not attending to the distress.

The following is a list of incapable villagers who require prompt relief:—Binod Sekh, wife of Muktan Sekh, Muktan Bewa, Sekandar Sekh, Rasik Sekh, Paran Sekh, Jhalu Sekh, Bansi Sekh, Numu Bewa, Muthar Sekh, Suklal Sekh, Mian Jan Sekh, Achhan Sekh, Nasi Bewa, Hari Bewa, Hatu Sekh, Khusi Sekh, Ishan Mal.

Julanpur, Bankura district.—Great distress prevails in the village. Relief works should be opened within the Gangajalghati thana.

Sajna, Faridpur district.—This and 10 or 12 other adjoining villages are suffering greatly from scarcity of food and water. Most of the tanks have dried up, and the water remaining in the rest is unfit for use.

SANJIVANI.  
Mar. 27th, 1897.

67. Correspondents of the *Sanjivani* of the 27th March complain of the prevalence of distress in Central India.

Distress in Central India.

Markundi.—People are in very great distress in the Markundi station. It was said that relief was granted to every family in this place, but circumstances did not bear that out. More than two hundred famine-stricken people surrounded us. We gave them one pice each, and made arrangements for the daily distribution of rice of half a pound each to about seventy-two people. This, however, is not enough for Markundi. A relief house should be opened here to support the famine-stricken people of this and about twelve other neighbouring villages. Our unaided efforts will not achieve this object, and we are thinking of moving the Government for help from the Indian Famine Charitable Relief Fund. We came across many starving orphans at this station. About six of these expressed their willingness



to go with us. Two children whose parents are in jail joined them. Another, called Mirwa, aged ten or eleven, requested us to take him with us. His mother, a moving skeleton, at first refused to give up her child, but gave her consent afterwards. "Two of my children," she said with a heaving heart and in tears, "have died from starvation." Take this last one with you and give him food, which I cannot do." Three more children having parents were relinquished to us. All this bears witness to the acuteness of the distress.

*Banda.*—Acute distress prevails in the Banda subdivision. Famine is still raging here, and will be in full swing for two months more. The Government is trying its utmost to save the starving people. But there is a field yet open for private charity.

68. A correspondent of the same paper gives an account of the distress prevailing in Allahabad.

Distress in Allahabad.

Famine is raging in Allahabad. The Government relief works, however, are poorly attended. The noble purpose of the Government is being frustrated by dishonest subordinates. People are actually starving and begging from door to door in vain, but still they would not go to relief works. The relief works are highly unpopular, the relief houses are looked upon with distrust. It is alleged that in relief houses people are half fed, ill-treated and confined. It is also the public impression that in these relief houses diseased people are poisoned to death by Government officers. It is difficult to remove this erroneous impression from the public mind. Many middle class families are in distress. They would die rather than beg for alms. The Government has proposed to help them in the proper way, but no proper arrangements seem to have been made to help them. A friend in Allahabad came to know that two or three middle class families in his neighbourhood were in great distress. He brought this to the notice of the Ward Commissioner. The Ward Commissioner referred him to another gentleman, and that gentleman referred him to Lala Ramcharan Lal Rai Bahadur. The Rai Bahadur was written to, but without any effect. The District Magistrate and the Secretary to the Relief Committee also have been written to, but no reply has been vouchsafed yet. The three families spoken of are half starving and are in utter distress. But the authorities are blind and indifferent. Those who are entrusted with the management of the affair are rich men and cannot feel for the poor.

69. Correspondents of the same paper complain of the prevalence of distress in Bengal.

Distress in Bengal.

*Nadia.*—Both food and water scarcity prevails in the following villages:—Uthli, Rangeyarpota, Naodagram, Fursutpur, Kotali, Darasna, Dumre, Ektarpur, Khayerhuda, Sialmari, Manharpur, Batirampur, and Santoshpur. The raiyats are living by borrowing rice from the *mahajans*, but the labourers are out of employment and are in an utterly helpless condition. Most of them have left their villages and gone to other places in search of employment. Those who have not been able to leave their villages are begging, but it does not give them enough food and they are almost in a starving condition.

*Tangail.*—Acute distress prevails in the following villages in the Tangail subdivision of the Mymensingh district:—Chinakali, Hukcha, Amarpur, Nasingpur, Chanbaria, Bayra, Alakdia, Kasinagar, Baguntal, and Bhangabarhi. The rice and *rabi* crops have failed, and so also has failed the crop of kitchen vegetables. The sufferings of the people are simply indescribable. Many of them are virtually starving. The *mahajans* have stopped lending money. The starving people have applied for help to the District Magistrate, and the Government will do them great good by lending them money without interest or on low interest. They applied for help to their zamindars, but with no effect. They are in an utterly helpless condition. The following people in Chinakali are in an extremely miserable condition:—

1. Kusai Saikh with his wife, old mother, and three daughters. They were found starving for two days and the children have lost the power of locomotion. Kusai has a debt of Rs. 50 with interest at the rate of half an anna per rupee per month.

Three or four others were in an equally miserable condition.

2. Ichhap Gayan with a child and four others. They were starving.

SANJIVANI,  
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3. Makam Saikh with two others. He lives in a dilapidated hut. He has borrowed to the extent of Rs. 9.

4. Kamaldi Gayen, aged 80, with an old wife.—He is in an utterly helpless condition.

5. Hakim Bepari with a family of nine, including himself.—He has sold off his cattle, and has borrowed to the extent of Rs. 150 with interest at the rate of two per cent. per month.

6. Garibulla Gayen, aged seventy, with a family consisting of fourteen members. The whole family is living on fried *khesari*, borrowed from another house. Garibulla has borrowed to the extent of Rs. 350.

7. Mogul Gayen with a family of eight and a debt of Rs. 150.

8. Khudi Gayen, with a mother and four brothers and sisters, are in a starving condition.

9. Kader Gayen, with a family of five.—He has borrowed Rs. 80 from the mahajan, and is now in a helpless condition.

The following people are in great distress in Hukihar chur:—

1. Ichap and Kader Saikh, with a family of six. They have borrowed Rs. 175 with interest at the rate of  $2\frac{1}{2}$  to  $6\frac{1}{2}$  per cent. per month. They are in a helpless condition.

2. Ayan Saikh.—A mad man with a mother, condition helpless.

3. Ali Mandal.—Family consists of six members. Debt amounting to Rs. 200 with a high rate of interest.

4. Dinu Mandul.—Family consists of seven members. Debt amounts to sixty rupees. Starving.

5. Kurhan Khan.—Aged eighty or ninety. Family consists of five members. Debt amounts to Rs. 125.

6. Osman Mundul.—Family consists of five members. Debt amounts to Rs. 175. Starving.

70. In the opinion of the *Bangavasi* of the 27th March, the late rains in the North-Western Provinces have done more harm than good to the *rabi* crop. The crop has become ripe, and the rains will separate the corn from the stalk, and make it rot in the mud.

BANGAVASI,  
Mar. 27th, 1897.

Rains in the North-Western Provinces.

BANGAVASI.

71. The same paper is not satisfied with the official explanation for famine mortality. It is stated, says the writer, in an official report that 2,442 people have died from starvation in the Jubbulpore Division alone, of the Central Provinces. Most of these famine-stricken people, it is said, came from the Native States. Of 127 people who died from starvation in the Murbara relief house, 90 came from the Feudatory States, 20 from the North-Western Provinces—from the estates of the zamindars and talukdars, let us suppose, for the sake of Sir Antony MacDonnell's fair fame, one came from Dunoe, probably with the set purpose of dying in this relief house. The remaining persons belonged to Jubbulpore, and must have counted death as the best alternative! Death is now the only relief to the people, and they ought to be satisfied with the official explanation, if the Government can derive any consolation from that.

#### VI.—MISCELLANEOUS.

VIKRAMPUR,  
Mar. 26th, 1897.

72. In a long article couched in strong language, the *Vikrampur* of the 26th March says that England is rich and great, because she regularly drains away India's resources, and India is poor and degraded, because Englishmen not only drain away her wealth, but crush her strength and energy. The writer concludes as follows:—

O, brother Britons, if you are really anxious to deliver India out of her present misery, you are not required to spend anything out of your own pocket; all you have to do is to relieve India of the burden of maintaining you. O Britons, only tell the Government of India to act independently for her welfare, and you will see that it will require no sacrifice from you. Let the Government of India rule the Indian people as the British Government rules the people of Britain, and India's progress will be rapid. If you did not require the Government of India to disable us by breaking our hands and legs and hoodwinking



us lest we should see and act for ourselves and acquire wealth and glory, thereby taking a high place among the natives of the earth, would you be able to maintain your position or indulge in tall talk in our presence?

You are misleading and deceiving our Empress by your evil advice. You frighten her by saying that if the Government of India were to give the people of this country large powers of administration, high education, and the opportunity to become great in industry and commerce, her supremacy would soon come to an end. Is this right advice? You give such advice and warning to your sovereign, in order that you may pursue unmolested your policy of draining India of her wealth.

It is true the sovereign of England is an alien as regards the Indian people, whilst she is a kith and kin of Englishmen. But that is no reason for regarding the relation between her and the English people as more cordial and intimate than the relation between her and the Indian people; or for thinking that the English people will never rebel against their sovereign, whilst the Indians will if opportunity arises. Do people who are the kith and kin of their sovereign never rebel against him or her? Are instances of such rebellion rare in the world's history? Are not the Fenians the kith and kin of their sovereign? Are not the Nihilists of Russia and the Socialists of Germany themselves Russians and Germans, respectively? But are there any such in India? You, O Britons, mislead your sovereign in regard to India by filling her mind with false fears. And you do so in the interest, not of your sovereign, but of yourselves. If the sovereign could see through your mind, she would certainly snub you, and tell it to your face that the Indians were as good subjects of her as you yourselves.

O, brother Britons, if you are really anxious to do good to India, cease to be selfish, and refrain from poisoning the ears of the sovereign against the Indians.

Look at the past history of India. See how much more the Musalman rulers confided in their Hindu subjects than in the people who belonged to their own religion and nationality. Were the Musalman rulers deceived by so doing? Did the Hindus ever mean harm to any Musalman ruler who ruled with honesty and uprightness? Is not the saying, 'the Lord of Dehli is the Lord of the Universe,' a Hindu saying? In India, difference of religion and nationality between the ruler and the ruled has never in the least affected the loyalty of the subject or impaired the affection of the sovereign. Look at the Native States. There Hindus live peacefully under Musalman rulers, and Musalmans bear no discontent against Hindu sovereigns. This is possible in India, because the Indians are accustomed to think of the relation between the sovereign and the subject as the most intimate of earthly relations.

In order to deliver India out of her present misery, it is necessary that the sovereign should cease to regard this country with the distrust with which she now treats her. Britons! you have so long fed yourselves at India's expense, you have become what you are to-day by exhausting India's resources. If you are anxious to do India good, please return to her in her present calamity only a hundredth part of what you have taken from her. If you do so, she will be spared her present starvation. If you are willing to do us some permanent good, do this: allow Her Majesty to rule us as she rules you, and do you no longer be a burden upon us: refrain from frightening the sovereign in regard to the wishes and intentions of her Indian subjects, and do not hamper the Government of India in its policy of conferring upon its Indian subjects responsible administrative powers, of imparting to them a liberal scientific education, and of doing all that it should do to promote their commercial prosperity.

73. The *Mihir-o-Sudhakar* of the 27th March strongly condemns the proposal made by Sardar Hayat Khan of celebrating the Diamond Jubilee of Her Majesty with prayers and rejoicings, such as are observed on the occasion of the *Id* festival. The Muhammadan religion strictly prohibits the offering up of prayers for any Sovereign except the Sultan of Turkey. And as for festivities and rejoicings, they cannot be indulged in at the time which has been fixed for the celebration of the Jubilee, because the time coincides with that of observing the Muharram. In a time of widespread distress

Muhammadans and the Diamond Jubilee.

MIHIR-O-SUDHAKAR,  
Mar. 27th, 1897.



like the present, money should not be wasted on festivities and amusements; but it would be a highly pious and religious act to spend any amount available in giving food to the hungry, and excavating tanks and wells for water-supply. The Prince of Wales has expressed a similar view, and is opposed to empty demonstrations.

MIRIN-O-SUDHAKAR,  
Mar. 27th, 1897.

74. The same paper has the following:—

The Hindu Press and the Musalmans.

The Musalmans silently bore the insults which were heaped upon the Sultan by the Christians. But when following the example of the Christian Press, the Native Press of India, also, began to abuse the Sultan and pious Musalmans, we warned it of the serious consequences its writings might lead to, because weak in body though the Musalmans are, their religious feelings are susceptible of being easily wounded, and then they become perfectly frantic. Our warnings were probably ridiculed at the time. The *Englishman* newspaper, at least, lost its temper for our saying that the Sultan was the Caliph of the Musalman world, and that the Musalmans would not tolerate insults offered to their Caliph. There is a native paper in Lahore called the *Arjuna*, and it seems to have taken its birth solely for the purpose of venting spleen against the Musalmans. Malice and ill-feeling towards the Musalmans seems, indeed, to constitute its very bone and marrow. In a recent issue it brought a charge of disloyalty and faithlessness against the Indian Musalmans, because the writer said they were secretly raising subscriptions for aiding the Sultan, and offered up prayers in mosques for the Sultan's welfare. But does not the writer in the *Arjuna* know that offering up prayers for the Sultan is no new thing with the Indian Musalmans? But such prayers have always been offered up every Friday in the week. It is the *Caliph* who offers up this prayer while reading the *khotha*, and every member of the assembly says "Amen." The chief object of the *Arjuna* seems to be to somehow irritate the Musalmans, and for this purpose it is inciting the Government against them. It is necessary that Government should take stringent measures with newspapers which are thus unnecessarily wounding the religious feelings of the Musalmans. Newspapers of this stamp are also trying to make capital of the two recent murders in Lahore by Musalmans. The *Arjuna* gives an exaggerated description of the horror into which the European and Hindu communities of Lahore have been thrown by these murders, and calls upon the Government to keep the Musalmans under proper control. Writing like this is calculated to wound Musalman feeling and to excite the Musalmans. The Hindus have, indeed, been doing everything to worry the Musalmans. But the poor good-natured Musalmans have borne everything patiently, and without complaint. It is only when persecution becomes intolerable that they grow mad. No one can blame them for this.

CHINSURA VARTAVANA,  
Mar. 28th, 1897.

75. The *Chinsura Vartavaha* of the 28th March is sorry to hear that Sir Alexander Mackenzie has been obliged, on account of ill-health, to give up the idea of personally inspecting the famine-stricken districts. It is also rumoured that His Honour will apply for leave, if he does not soon recover his health. His absence will be a sad loss to the people.

#### URIYA PAPERS.

URIYA AND NAVASAMVAD,  
Feb. 24th, 1897

76. The *Uriya and Navasamvad* of the 24th February regrets to observe that the Pleaders' examination during *Ramzan* were held during the *Ramzan* days, when the Muhammadans are required to fast all day, and hopes that the mistake will not be repeated in future years.

URIYA AND NAVASAMVAD.

77. The same paper approves the action of the Director of Public Instruction, Bengal, in inducing the pupils of Schools and Colleges in that Province to make voluntary contributions, however humble, towards the Famine Relief Fund, and hopes that the amount, thus raised, will do a great deal of good in the hands of competent and sympathetic Circle Officers.



78. The *Utkaldipika* of the 27th February is of opinion that the 20th June of 1897, being a Sunday, that day should not be selected for the celebration of the 60th year of the reign of Her Majesty, the Queen-Empress.  
 Day of celebration of the Diamond Jubilee. UTKALDIPIKA, Feb. 27th, 1897.
79. The same paper approves of the resolution of the Government of India to stop pilgrimage to Mecca altogether for some time, and hopes that the Muhammadans will look upon the measure as one intended for their good.  
 Stopping of Muhammadan pilgrimage. UTKALDIPIKA.
80. The same paper is glad to find that the Assistant Settlement Officer of Kothpada, in district Cuttack, is making allowance, in his assessment, for those lands that were culturable before, but are now rendered unfit for cultivation by sand deposits, brought about by the recent floods.  
 The Orissa Settlement. UTKALDIPIKA.
81. The same paper notices with pleasure the munificence and generosity of the Maharaja of Athmalik, a Tributary State in Orissa, who has remitted revenue to the extent of rupees eight thousand, has granted rupees three thousand for relief works, and has allotted one hundred of maunds rice for the benefit of the poor in each pargana of his State. These measures are all the more commendable, because there is no immediate prospect of scarcity in that State.  
 The Maharaja of Athmalik. UTKALDIPIKA.
82. The same paper supports the proposals of the *Uriya and Navasamvad*, to employ the poor people of the Orissa Coast in the manufacture of *panga* salt, and thereby relieve them from their present distress.  
*Panga* manufacture as a relief measure. UTKALDIPIKA.
83. The same paper has information from Kothpada, in district Cuttack, that the cultivating classes, residing in that part of that district, have commenced to sell their agricultural implements, such as bullocks, &c., and that there is very little hope of their resuming their occupation after a stated period.  
 Distress among cultivators in the Cuttack district. UTKALDIPIKA.
84. The same paper strongly objects to the site of the Settlement Camp in mauza Tartanda, in Kendrapara, in district Cuttack, where there is very little shelter for the landlords, tenants and others, who are compelled to visit the place on duty.  
 Site of a Settlement Camp. UTKALDIPIKA.
85. The *Sambalpur Hitaishini* of the 24th February recommends the introduction of a system of charity boxes that might be placed in places, frequented by the public, inviting gratuitous contributions, however small, for the relief of the famine-stricken people.  
 Charity boxes for famine relief. SAMBALPUR HITAISHINI, Feb. 24th, 1897.
86. The same paper objects to the scale of wages, paid at relief-centres, and observes that a full meal is necessary for a labourer to keep body and soul together.  
 Relief wages. SAMBALPUR HITAISHINI.
87. The same paper suggests that the widespread famine in India ought to induce the Governor-General and the Governors and Lieutenant-Governors to forego the pleasure of visiting their summer-residences this year, as a few lakhs of rupees might be thereby saved and utilised in relieving the poor and famished, to support whom there is no sufficient money available.  
 The hill exodus. SAMBALPUR HITAISHINI.
88. The same paper further suggests that the famished people, residing near forests, should be allowed to make a free use of such forests, *i.e.*, to cut and sell trees, and thereby earn something to maintain themselves.  
 Relief of distress near forest tracts. SAMBALPUR HITAISHINI.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
 The 3rd April 1897.



